

# They Shall Mingle Themselves With The Seed Of Men

In the second chapter of Daniel we learn about a dream that greatly disturbed King Nebuchadnezzar. When Daniel stood before the king he told him his dream:

**Daniel 2:31:** “**Thou, O king, sawest, and behold a great image.** This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.”

After telling the king his entire dream Daniel then provided the interpretation. Daniel explained that God was showing him what the future held. Toward the end of his explanation Daniel said this:

**Daniel 2:43:** “And whereas thou sawest iron mixed with miry clay, **they shall mingle themselves with the seed of men:** but they shall not cleave one to another, even as iron is not mixed with clay.”

Notice the highlighted part: Daniel said that “they” would “mingle themselves with the seed of men”. That’s a rather odd phrase, isn’t it? Who is “they”? What is this verse talking about?

If you look up this verse in other translations you will get mixed results. Some translations preserve this odd phrase (which is a direct translation of the original Aramaic), while others butcher it beyond recognition. The Geneva Bible preserves it, as does the ASV and the NAS. The ESV and the NIV butcher it, though: instead of just translating it they offer their own interpretation of it (although the ESV adds a footnote that points out what the original Aramaic actually says). Incidentally, that is one of many reasons why I dislike the NIV. I don’t want their *interpretation* of the passage; what I want to know is *what the passage actually said*.

The original Aramaic really does say “they shall mingle themselves with the seed of men”. This implies that something very strange is going on. If “they” are going to mingle with the “seed of men”, then it seems rather obvious that “they” *are not part of mankind*. Daniel explains that this mingling doesn’t work out very well: the iron and the clay just don’t mix. We humans are the clay; we were made from dust and we return back to dust. These others, though – the “they” – are depicted as being iron. They are trying to mix with the clay, but what results is very brittle.

Are there any other times in the Bible when some foreign element tried to mix itself with mankind? I believe the answer is yes. As we discussed earlier in this book, Genesis 6:1-4 speaks of a time when fallen angels married human women and produced the nephilim – a race of powerful beings that were part human and part demon. In other words, “they” mingled themselves with the “seed of men”.

Interestingly, Christ told us that just before the Second Coming things would be like they were in the days of Noah:

**Matthew 24:37:** “But as the days of Noah were, so shall also the coming of the Son of

**man** be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

Just as people were going about their lives right up until the Flood killed them all, so people will be going about their lives right up until Jesus returns. But there are other parallels as well. Just as the Flood was God’s judgment upon a wicked world, so the Tribulation will be God’s judgment on a wicked world. Just as Enoch was taken from Earth and spared having to live through the Flood, so the Church will be taken from the Earth and be spared having to live through the Tribulation. Finally, before the Flood happened demons intermingled themselves with the seed of men – and we are told that in the last days “they” will also intermingle themselves with the seed of men.

This means that the world may once again see more nephilim. Satan has already tried that trick twice: the nephilim appeared before the Flood in the days of Noah, and the nephilim were in the land of Canaan when Israel conquered the Promised Land. Satan has used them in the past to try to thwart God’s plan, and he may try it again.

Some people have speculated that this might tie into the Mark of the Beast. One of the puzzling things about the Mark is that whoever takes it cannot be saved; they are lost forever and there is no way to repent of it. How is something like that possible? Why would taking the Mark condemn someone for all of eternity?

Here is something to think about: the reason the death of Jesus can save us is because Jesus became *a man*. Jesus had to be a man in order to die in our place; the sacrifice only worked because He was fully man and fully God. His sacrifice, however, is

only good *for mankind*. As we discussed earlier, His death cannot provide atonement for fallen angels. I strongly suspect that since the nephilim are not men then it would not work for them either. Someone who is partly demonic (not just demon-possessed, but *actually demonic*) would not be eligible for salvation.

Some people have speculated that the Mark may be more than a simple tattoo. What if taking the Mark merges you with the demonic and turns you into some kind of transhuman nephilim? If that is the case (and no one knows if it is) then that would explain why the Mark is so permanent. Since you would no longer be human, Christ's sacrifice could not save you – and since there is no way to reverse the process, you could not undo what you have done. Once you have crossed that line you are permanently lost.

Is that the correct interpretation of that verse? No one really knows; it's just a guess. But it's a possibility.